

Treasures in the Sunnah

A Scientific Approach



Zaghlul El-Naggar

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Part One

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Preface

It is well-known that the Sunnah of the Prophet ﷺ came as an interpretation of the Glorious Qur'an. Moreover, we know that Allah has promised to keep His Book safe as He, Glorified and Exalted Be He, says,

[Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).]

(Al-Hijr: 9)

Being an interpretation of the Glorious Qur'an, the Sunnah of the Prophet ﷺ is included under the umbrella of this Divine Promise. Taking into consideration that the Prophet ﷺ does not speak of his own desire; it is only an Inspiration from Allah, it goes without saying that his noble Ahādīth contain many cosmic and scientific facts that have been reached by man only in the modern age. Thus, the Sunnah follows the Qur'an in being a repository of evidences that compel the mind of modern man to accept the Prophet's words and message as true.

For sure, humanity will be sunk in the doldrums of labyrinth until it finds its way to the right path and be guided by the true religion of Muḥammad ﷺ. In the following Ahādīth, there will be an attempt by Prof. Naggar to trace their miraculous nature from a scientific perspective so as to pave the Sunnah's way into the hearts of Muslims and non-Muslims as well. **New Vision** has the great honor to introduce to its dear reader this unique group of Ahādīth. Also, we would like to express our deep thanks to Prof. El-Naggar for his efforts in such a field, and for giving us the chance to publish such a precious work, supplicating Almighty Allah to make it profitable to Islam and Muslims.

New Vision greatly appreciates the efforts made by **Dr. Nancy `Ewis** preparing, reading, and correcting the manuscript. Thanks should also be extended to **`Eid A. `Abdul-Wahhâb** who revised this work with meticulous care. We are indebted to **Selma Cook** for her shrewd editorial advice. Finally, all praise be to Allah through His Blessings all good deeds are completed.

General Director

Sheikh Muhammad `Abdu

Treasures in the Sunnah

Introduction

Introduction

Praise be to Allah, the Creator and Lord of all the Worlds. May the peace and blessings of Allah be upon His Messengers and Prophets, whom He sent to take mankind out of the abyss of ignorance and the clutches of disbelief. Of all prophets, we mention in particular Muhammad, Allah's servant and faithful Messenger, who was sent as a mercy to all creation. May Allah bless him, his family, his Companions and those who follow him until the Day of Judgment.

Among the bases on which the great religion of Islam is built are a coherent creed, sound worship, good manners and kind treatment. The coherent creed is based on belief in Allah, His angels, His Books, His Messengers, and the Day of Judgment. To have firm belief in such unseen matters, it is necessary for man to have a Divine Revelation that transcends the limitations of the human mind. The coherent creed, worship, ethics, and the *Fiqh* of transactions are all the bases of our religion that require complete and comprehensive belief in the Unity of Allah and Monotheism; that Allah has no partner. Almighty Allah says:

[Allah bears witness that La Ilaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.]

(Âl `Imrân: 18)

Belief in Allah, His angels, His Books, and His Messengers requires complete acceptance of the unity of this religion; a fact determined by Allah, the Almighty:

[Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, sign.) of Allah, then surely, Allah is Swift in calling to account.]

(Âl `Imrân: 19)

Also, Allah says:

[And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.]

(Âl `Imrân: 85)

Almighty Allah taught Adam the message of Islam upon creating him. Then, Adam (peace be upon him) in turn delivered this great message to his children. Therefore, because man is equipped with this Divine Guidance, he has the potential to lead a happy life on earth. In adhering to this guidance, he achieves the purpose for which he was created: to be a slave to his Lord, the Only One, worshipping Him. Moreover, he exerts his utmost effort so as to prove his ability to perform his duties as a vicegerent of Allah on earth. Man exerts himself to populate the earth and achieve justice on it so as to gain Allah's Satisfaction on the Day of Judgment.

However, man is subject to three states; oblivion, his inner struggle between truth and falsehood, and the satanic temptations to dissent from Allah's Law. Such states render human societies bereft of the Light of Allah's Guidance represented by the religion of Islam. Surely, whenever human societies lose, change or distort the religion, they lose happiness and peace of mind, and therefore fall into the abyss of ignorance and aggression that only serves to bring them misery, and hence resulting in the misery of the whole earth. Humanity remains in confusion and disbelief until Allah grants it His blessings and sends it a Messenger with the same Message coming from the same Source to call it once again to Islam. The situation continues in this way until Allah, the Almighty sent His last Prophet Muḥammad ρ with His final Message; Islam in its full and comprehensive form. It is the Message that Allah has promised to safeguard. Thus, it has been kept safe in its original language i.e. Arabic without any change, addition, or distortion throughout more than fourteen hundred years. Moreover, it will continue to be so until the Day of Judgment according to the Divine Promise:

[Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).]

(Al-Hijr: 9)

At the same time, all other Divine Books were exposed to complete loss or to some kind of distortion that rendered them void of the Divine Touch, and so are unable to guide humanity.

The Prophet ρ told us that the number of the prophets sent by Allah, the Almighty is one hundred and twenty thousand from whom Allah has chosen three hundred and fifteen Messengers. Unfortunately, of all the Messages that those Messengers brought, we have only some remnants of Moses' and Jesus' Messages (peace be upon them). Moses' Message was subject to large distortions at the hands of the Rabbis. It is enough to say that what is nowadays known as the Old Testament was written down eight centuries or more after the death of Moses. Moreover, a lot of spurious chapters and forged stories were added to the Old Testament to purchase a trivial price with them. Allah, the Almighty says,

[Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.]

(Al-Baqarah: 79)

And says,

[Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.]

(Al-Baqarah: 159)

What was left by Allah's Prophet (*'Isa*) Jesus was also written down more than a century after he had risen to the heavens. A number of anonymous people, in different places throughout the earth, and at different times, wrote his account. These remnants of Jesus (peace be upon him) are still being amended until now by means of deleting, adding and changing.

Surely, it is Divine Justice that lies behind Allah's Promise to keep His Final Message safe as Allah, the Almighty will not punish anyone without having given a sufficient warning. Allah says;

[We never punish until We have sent a Messenger (to give warning).]

(Al-Isrâ': 15)

Since Muḥammad ρ is the last Prophet and Messenger, and in his Message all previous Divine Messages are perfected, it becomes necessary to keep this Message safe otherwise Allah's Promise i.e. not to punish without warning would not be kept. Thus, the living Message of the Prophet ρ makes us feel his continued guidance among us.

No doubt that Divine Messages came to guide man in matters that cannot be attained, and hence cannot be organized by the human mind. This is due to one of two reasons: First, these matters are absolutely unseen and therefore cannot be reached by man. Second, these matters are related to the rules of decorum that cannot be correctly organized by man. For example, matters of creed (unseen), worship (absolute Divine Ordainments), ethics and transactions (rules of decorum). It is evident that all such matters can lead man astray from the right path if he is not completely guided by his Lord. Whoever contemplates how these matters are handled in the Glorious Qur'an and the Sunnah of the Prophet ρ, he will be completely sure that the Glorious Qur'an is Allah's Word and that Muḥammad, the seal of the Prophets and the final Messenger ρ, was taught by the Creator of the heavens and the earth through Divine Revelation.

Man has taken unprecedented steps towards gaining knowledge and has become acquainted to a large extent with the universe, its components, its

phenomena, and its laws. Such knowledge dazzles man, and immerses him completely in worldly affairs and deviates him away from religion, as is evident in most non-Muslim Western communities. They are overwhelmed by their technical and scientific achievements. Knowing that man will reach such scientific knowledge, Allah provides His Book and the Sunnah of His final Prophet with scientific facts that constitute a language capable of addressing modern man. These scientific facts are signs that prove the Divine nature of the Glorious Qur'an that was received by the final Prophet ﷺ. Thus, the way is paved for all people, especially those who are involved in pure and practical sciences, to surrender to Allah. They accept all unseen facts that were denied at first by contemporary science but then were later proven to be true by the same scientific researches, and hence accepted.

There are scientific signs in more than one thousand verses of the Qur'an and in many sayings of the Prophet ﷺ that do not speak in a direct scientific way, but give room to man's mind to work until it arrives at these conclusions. Moreover, these scientific signs came as proofs of Allah's Absolute Power and Ultimate Command. He, the Almighty is able to destroy this universe and rebuild it. Undoubtedly, the issue of Creation and Resurrection has been always the dilemma of simple-minded people, and the proof of their denial of the Creator.

We do believe that these scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ came also to induce Muslims to contemplate Allah's Creation, to explore Allah's Laws in the universe and try to use them in populating the earth, and to fulfill all duties of vicegerency.

Surely, the scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ remain as a Divine Revelation of ultimate truthfulness. Thus, Muslim scientists should make use of these scientific facts and introduce them to mankind in this age of science and technology. Undoubtedly, this will be a successful means of *Da`wah* or call to Allah's Religion.

The religion of Islam depends on two sources; the Glorious Qur'an and the Prophetic Sunnah that provides an interpretation and a practical application amongst the people of Allah's Book. Therefore, adhering to the Sunnah is both a necessity and a requirement in Islam, and taking it as a guide in many matters that are treated generally in the Glorious Qur'an is an important factor in helping us understand Allah's Book. Due to the fact that the Sunnah is a fundamental source of knowledge and guidance in Islam, Muslim scholars were very keen to collect the Prophetic traditions, purify them, divide them into chapters, explain them, and safeguard them.

The pillars of Islam, creed, worship, ethics and transactions spring from the Glorious Qur'an and the Sunnah, and they constitute the core of our religion. Moreover, an objective look at these basics will show that they in themselves

stand as a witness for the miraculous nature of the Qur'an and the Sunnah in their eloquence, composition, law, and their ability to address all mankind. In addition to this, we find their detailed account of the creed, worship, ethics and transactions. Not to mention that both of them; the Glorious Qur'an and the Sunnah, are miraculous in telling the stories of ancient times and in predicting many matters of which some have been fulfilled. Thus, the Glorious Qur'an proves its Divine nature and the Sunnah makes evident the truthfulness of the Prophet ﷺ who does not speak of his own accord.

In our attempt to fully understand the scientific signs in the Glorious Qur'an as well as in the Sunnah of the Prophet ﷺ, we need to completely comprehend their meanings in Arabic, and to delve into their connotations and the reason behind their revelation, as well as to see them in the light of the general principles and comprehensive objectives of Islam. Thus, we are able to uncover definite scientific facts contained in the Glorious Qur'an and the Sunnah of the Prophet ﷺ.

There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference came in a precise, concise, scientific language that makes it fit to be a means of *Da`wah* especially in this modern age of technical and scientific progress. Islam is subject to aggressive attacks supported by all material means but lacking in human values and ethics.

Faced with failure at the hands of Muslims during the Crusades, Westerners have been bent on taking vengeance for themselves from Muslims by trying to distort the image of Islam under the cover of studying and criticizing it. In such an atmosphere, which is filled with hatred and blind fanaticism against Islam, there appeared schools of orientalism that devoted themselves to studying Islam, Islamic civilization, and the history, customs, and manners of Muslims so as to find any kind of weakness, whether real or imaginary, through which they attack Islam and Muslims. Due to their bias and subjectivity, these studies, in most cases, are far from being objective and balanced. Therefore, most of the works of orientalists are filled with hatred, self-conceit and superiority. In this oriental war, all attempts to derogate the Glorious Qur'an came to nothing. Therefore, they now orient their evil arrows of doubt towards the Noble Sunnah in an organized attack. They claim that the Sunnah was not written down during the lifetime of the Prophet ﷺ as he ﷺ prohibited it to be written so as to keep the Glorious Qur'an safe from being mixed with the Noble Sunnah.¹

In this regard, conniving orientalists are quite sure that the Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side, and between them and the Prophet ﷺ on the other. Thus, they are quite sure that shedding doubt on the

authenticity of the Sunnah means doubting Islam itself and pulling down one of its basic pillars.

Surely, the aim of this attack is quite clear in spite of being concealed under a cover of scientific research. It masks a huge amount of hatred and bigotry as well as a fanaticism for falsehood. Orientalists doubt the authenticity of the Noble Sunnah and its narrators without having any concrete proof for their claim. They aim at nothing but to dissuade Muslims from the Sunnah of their Prophet ﷺ and hence from their true religion. Unfortunately, a number of Muslims follow these satanic claims and malicious conspiracies, and say that the sources of our religion are the Glorious Qur'an as it is *Mutawâtir*² (undoubted), and the practical tradition of the Prophet ﷺ as it is in continuous use and hence *Mutawâtir*. They say that what the Prophet ﷺ verbally enjoined is not obligatory. This false claim is a fabricated lie against the Prophet ﷺ and his Sunnah, which is in sharp contradiction to the Prophet's saying,

"You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it."

And,

"I have been given the Qur'an and its counterpart (i.e. the Sunnah)."

And Allah's saying,

[And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.]

(Al-Hashr: 7)

To disprove this claim I have chosen a number of the Prophet's *Aḥādīth* that contain scientific signs; that provide scientific facts discovered by man only in the last few years. Such signs are sufficient to refute the above-mentioned false claim. These *Aḥādīth* are classified into four categories: Universe and Creation, Plants, Man's Health, and the Arabian Peninsula.

These *Aḥādīth* were originally published in Arabic in *al-Ahrâm*³ during the month of Ramadân (1422 A.H.). Many readers asked me to combine these *Aḥādīth* into one book so as to obtain continuous benefit from it. Other readers asked me to produce the same items in English and other languages. I hope that this English version may meet the expectations of the English readers.

May Allah help me contribute more and more to the field of cosmic science. May Allah forgive me for any error in this humble work as Perfection is Divine, and may He reward me in the Hereafter,

[The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].]

(Ash-Shu`arâ: 88-89).

Zaghlul Raghîb Muhammad El-Naggar

Treasures in the Sunnah

Chapter one

Creation and Universe

Hadîth 1

The Seven Earths

It was narrated on the authority of Abû Salamah τ that there was a dispute between him and some people (about a piece of land). When he told `Â`ishah τ (the Prophet's wife) about it, she said, "O Abû Salamah! Avoid taking the land unjustly, for the Prophet ρ said, *"Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths."*⁴

Sâlim narrated on the authority of his father that the Prophet ρ said, *"Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."*⁵

The aforementioned Ahâdîth forbid oppression in general, especially whatever is related to taking a piece of land belonging to others unjustly. This is based on Almighty Allah's saying,

[Consider not that Allah is unaware of that which the Zalimûn (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn (O Muḥammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter). 'And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed, they planned their plot, and their plot was with Allah, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islamic law) from their places. So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.]

(Ibrâhîm: 42-47)

Numerous Qur'anic verses and Prophetic Ahâdîth prohibit oppression, but the above-mentioned Ahâdîth focus on the seven earths. People became confused in understanding the indication of this cosmic sign, and posed many questions regarding this issue such as the following:

Do the seven earths refer to seven separate planets like our earth? Are they the planets of the solar system as thought until a short time ago before astronomers discovered that there are eleven planets? Or are they planets of

other stars in our galaxy, or other separate galaxies? If this is true, where are they? This is especially important in the light of the fact that the number of planets similar to the earth, in the realized part of the nearest heaven, is great! Many researches in astronomy have succeeded in discovering a number of these planets in spite of the difficulties they faced. Are they distributed throughout the seven heavens on the assumption that each earth has its own heaven as imagined by some people? This assumption is rejected by the Qur'anic verses that assure us that stars (and hence their fellow planets) are the adornment of the nearest heaven only. This is based on Almighty Allah's saying,

[And indeed We have adorned the nearest heaven with lamps...]

(Al-Mulk: 5)

Finally, are they seven zones in our earth; the outer of them surrounding the innermost and do they coincide around one center?

Explanation of the Hadīth

The Inner Composition of the Earth

Studies in the field of geology have proven that the earth is composed of seven zones, identified from the inner layer to the outer one as follows:

- The Solid Inner Core (central part) of the Earth:

It is made up of a solid core consisting mostly of iron (90%) and nickel (9%) in addition to a small amount of light elements such as carbon, phosphorous, sulfur, silicon, and oxygen (1%). Its composition is similar to that of the iron meteorites with a remarkable increase in the percentage of iron. The diameter of this core is approximately 2,402 km. Its density is estimated at about 10 - 13.5 gm/cubic centimeter in average (because the average of the density of the rocks of the earth's crust is estimated at 2.7 - 3 gm/cubic centimeter and the average of the earth's density as a whole is 5.5 gm/cubic centimeter). Actually, this strongly proves the existence of materials with high density in the core of the earth. This core is considered to be the seventh earth.

- The Liquid Outer Core (central part) of the Earth:

It is a liquid core that encircles the solid one and is made up of almost the same chemical composition, but in a molten state. Its thickness is estimated to be about 2,275 km. It is separated from the solid core by a transitional semi-molten zone, the thickness of which amounts to 450 km, which is considered to be the lower or the inner part of this zone that represents the sixth earth. Both the solid and liquid cores form 31% of the mass of the Earth.

- The Lower Mantle

It is a solid zone that surrounds the liquid core of the earth. Its thickness amounts to about 2,215 km (its depth extends from 670 km to 2,885 km). It is separated from the middle mantle (above it) by a boundary layer characterized by the discontinuity of seismic velocities of earthquake waves. This layer stands as the fifth earth.

- The Middle Mantle

This is a solid zone, the thickness of which is about 270 km. It is separated from the upper and lower layers by two discontinuing levels of seismic waves. One of these levels extends to 670 km (and separates it from the lower mantle). The other level extends to 400 km beneath the earth's surface and separates it from the upper mantle. This zone is the fourth earth.

- The Upper Mantle

This zone is in a semi-molten state with relatively high density and viscosity. The melting percentage within it is about 1%, and hence it is known as the zone of weakness (the asthenosphere). Its depth extends from 65 - 120 km to 400 km beneath the surface of the earth. Therefore, its thickness ranges between 335 and 380 km. This zone is the third earth.

- The Lower Zone of the Rocky Crust of the Earth (Lithosphere)

Its thickness ranges between 40 and 60 km and lies under seas and oceans at depths between 60 - 80 km and 120 km beneath the surface of the earth. It lies above the upper layer of the earth's zone, and on top of it lies the discontinuity level of the seismic velocities known as the "Moho Discontinuity." This zone is considered to be the second earth.

- The Upper Zone of the Rocky Crust of the Earth (the Earth's Crust)

Its thickness ranges between 5 and 8 km under the bottom of seas and oceans and between 60 and 80 km in average below the continents. It is made up mostly of granite rock covered by a soft, thick layer of consecutive sediments and soil. They mostly consist of light elements, which constitute the masses of the continents, the basic rocks, ultramafic rocks, and some sediments found in the bottoms of seas and oceans. The earth's crust is considered to be the first earth.

This commentary coincides with the above-mentioned *Ahâdîth* of the Prophet ﷺ especially as it refers to the miraculous expression, "*He will sink down the seven earths on the Day of Resurrection,*" indicating the stratification of these earths around one center. This commentary is supported by the following Qura'nic verses that read,

[*On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.*]

(Ībrahîm: 48)

[It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things and that Allah surrounds all things in (His) Knowledge.]

(At-Talâq: 12)

[Who has created the seven heavens one above another, you can see no fault in the creation of the Most Beneficent. Then look again: 'Can you see any rifts?' Then look again and yet again, your sight will return to you in a state of humiliation and worn out.]

(Al-Mulk: 3-4)

Here, “one above another” means that they are stratified around one center: the outer of which covers and encircles the inner. It does not mean, as thought by some people, that they are arranged horizontally in layers one above the other. May Allah have mercy on al-Yaq`i who said,

“‘*Tibaqâ*’ means have layers in such a way that each portion of it coincides with the facing portion of the other layer and no portion of it violates or exceeds this arrangement. The earth is not as such unless it is in the form of a hollow ball and the nearest sky encloses it from all sides as the covering membrane of an egg. Moreover, the second sky encloses the nearest heaven from all sides and so on, until it comes to the Throne of Almighty Allah that encloses all and the *Kursi* (Holy Chair), the bulk of which is as a ring in the wilderness. So, imagine what is under it! This is approved by reliable astronomers and there is nothing in the Shar`ah (Islamic law) that contradicts it. Rather, the literal meaning of what is mentioned in the Glorious Qur’an and the Sunnah coincides with this interpretation.”

Hadîth 2

Rolling up the Heavens on the Day of Judgment

ʿAbdullâh ibn ʿUmar τ narrated that the Messenger of Allah ρ said, *“Allah, the Exalted and the Glorious, is going to fold the Heavens on the Day of Judgment and then place them on His right hand and say, "I am the Lord; where are the haughty and where are the proud (today)?" Then He is going to fold the earth (placing it) on the left hand and say, "I am the Lord; where are the haughty and where are the proud today?”*⁶

Explanation of the Hadîth

This hadîth is directly related to the meaning of the verse that reads,

[They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth is going to be grasped by His Hand and the Heavens are going to be rolled up in His Right Hand. Glorified be He, and High is He above all that they associate as partners with Him!]

(Az-Zumar: 67)

It also coincides with the meaning of the verse that reads,

[And (remember) the Day when We are going to roll up the heavens like a scroll rolled up for books, as We began the first creation, We are going to repeat it, (it is) a promise binding upon Us. Truly, We are going to do it.]

(Al-Anbiyâ': 104)

We certainly believe in the Unlimited and Infinite Divine Power, which nothing can stand on its way. We also believe that the issues of creation, destruction and repeating the creation (the Resurrection), are of the ultimate Unseen (*Ghayb*) about which man can never form a true perception, without being guided by Allah. Nevertheless, we believe that we can raise the level of one of the theories, currently used to explain the creation of the universe, from being a theory to the status of a fact, because there are signs referring to it in the Qur'an or in a sound (*Sahîh*) hadîth, reported by the Prophet ρ. Thus, we can prove the scientific theory to be true by means of the Qur'an and Sunnah, and not the other way round.

As for the case of the Hereafter, we believe that it has its laws and rules, which are totally different from those of this worldly life. The laws of this life move slowly, so as to enable man to realize and perceive them, and also to

make use of them in populating the earth. As for the Hereafter, it comes all of sudden as the Qur'an mentions, but it is out of Allah's Mercy, that we have in the rocks of the earth and in the sky, material signs that help us understand the possibility of the events that are going to take place in the Hereafter. Of these events is the folding of the Heavens as mentioned in the hadith of the Prophet ﷺ and in the above-mentioned verses of the Qur'an.

At the beginning of the twentieth century, Astrologers began to observe that the universe is expanding, i.e. the galaxies are moving apart, sometimes with a speed reaching very close to that of light, which is estimated at 300,000 kilometers/sec. This observation led to many arguments until it was finally accepted in the middle of the twentieth century. The scientists deduced from the fact that the universe is constantly expanding that if we go back in time with this process, we will definitely come to a point when matter, energy, time and place would meet at exactly the same one point, infinitely small in size, and extremely huge in mass and energy. Then, they decided that this point must have gone through an explosion in a phenomenon they called the Big Bang. Muslims believe in its occurrence as it is mentioned in the Qur'an,

[Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe]

(Al-Anbiyâ': 30)

A very long argument has also taken place about the expansion of the universe; whether it is an indefinitely continuous process, or whether it has an end at which the power of gravity would overcome the power of matter and energy, then the heavens would be rolled up, and all of the matter, energy, time and place would be gathered at one point (collapse again to singularity) similar to that with which the universe started. At this point, we find that the Qur'an intervenes to say the final word supporting the theory of "The Big Crunch" of the universe. Allah, Glorified be He says in the Qur'an,

[And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.]

(Al-Anbiyâ':104)

We here notice that the hadith of the Prophet ﷺ also refers to the rolling up of the Heavens on the Day of Judgment. It is a fact that modern experimental science cannot exceed the stage of putting forward mere theories, and thus the theory of "The Big Crunch", came out as a possible assumption. Nevertheless, it is a theory that could be promoted to the stage of being a fact as it is referred to in the Qur'an and the Sunnah.

Hadîth 3

Stars Secure the Sky

Abû Burdah, narrated that his father τ said, “We offered the sunset prayer (*Maghrib*) along with the Messenger of Allah ρ. Then we said, “It would be better to sit and observe the night prayer (*Ishâ*) along with Allah’s Messenger, so we sat down and he came to us and said, ***“Why are you still sitting here?”*** We said, “O Allah’s Messenger, we observed the evening prayer along with you, then we decided to sit down and observe the night prayer along with you,” whereupon he ρ said, ***“You have done well (or you have done right.)”*** Then he lifted his head towards the sky, as he used to do, and said, ***“The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been destined. And I constitute a source of security for my Companions and when I pass away there comes to my Companions what they have been destined. And my Companions constitute a source of security for the Ummah and as they pass away, there comes to my Ummah what (its people) have been destined.”***⁷

Explanation of the Hadîth

I shall herein, comment on the first half of the hadîth in which the Prophet ρ said,

“The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been destined.”

The disappearance of the stars means that they will fall and be destroyed. As for the fate destined for the sky, it refers to the time when it is split asunder, cleaved, parted, ripped, fractured, exposed, shaken violently, when it exhales smoke, and becomes like a valueless object.

Stars are celestial bodies spread throughout the nearest heaven (to the earth). Consisting of a mass of gases, stars are spherical or spheroid in shape, blazing, and self-luminous. They are held together by their own gravity even though they consist of a mass of gases. The stars, which are enormous in mass and size, and of extremely high temperatures, radiate both visible and invisible light in all wavelengths.

In their life cycle, stars go through stages of birth, youth and senility before they explode or collapse, and the star totally destroys itself in an immense blast or a huge explosion (Supernova). During this process, stars turn into what is seen as a great cloud or smoke in space that initiates a new star.

Stars spend 90% of their life in the stage of ordinary stars similar to that of our sun, before their explosion, (falling apart or their total destruction.) The last two stages end up with their explosion. Stars are also known as cosmic ovens, inside which chains of nuclear reactions take place. Through this process, known as nuclear fusion, the creation of all the elements needed by the earth and the nearest heaven, takes place.

In addition to the gravitational forces, which attract the stars of the nearest heaven together, there are other forces, which keep matter intact within the celestial bodies, in the nearest heaven and on earth. Of these forces are the following: The powerful nuclear force, the weak nuclear force, and the electromagnetic force. These four forces keep matter and energy in the visible part of the universe.

Due to the enormous mass of the stars, they tend to control, through the force of their gravity, all that revolve in their orbit, such as planets, asteroids, moons, comets and other forms of matter. Stars are pulled together through gravitational forces, and they gather together in larger cosmic units, which are also pulled together through gravitational forces. If these forces (pulling them together) fall apart, the stars would in turn fall apart and the whole universe accordingly would collapse.

We would thus realize how exceptional the Prophetic expression is:

“The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been promised, i.e. it meets the same fate.”

This hadith proves nothing but the truthfulness of the Prophet ρ and the Divinity of his source.

Hadîth 4

The Sun Rises from the West

Abû Hurayrah τ narrated that the Prophet ρ said,

“For sure, the Hour will not be established until the sun rises from the West; and when people see it then, whoever will be living on the surface of the earth will have faith, and that is (the time) ‘when no good will it do to a soul to believe then, if it believed not before.’”⁸

Hudhayfah ibn Usayd Ghifârî τ narrated that the Prophet ρ said (concerning the major signs of the Last Hour),

“..The first major sign to appear would be the rising of the sun from the West, or the coming out of the beast from the earth at forenoon (Duhâ) time, whichever comes out first, the second would appear right after it.”⁹

Explanation of the Hadîth

The enemies of Islam from among the Arabs, Westerners and Orientalists, who do not believe in the Resurrection used to deny the fact that the sun will rise from the West saying that since the beginning of man’s existence on earth, the sun rises in the East and sets in the West. They can never imagine that there is a power on earth or in the whole universe that could cause such a tremendous change in the rising and setting of the sun.

Nevertheless, a few years ago, geologists began making a research on the earth’s climate prehistorically as recorded on the trunks of trees, in the fossilized remains of animals, and in the sediments of ice blocks, which had slid down on the land from the two poles and from the tops of mountains. They also examined various marine and continental sediments found in the remnants of the earth’s rocks and what they still contain of early life signs especially pollen grains, which are kept in great numbers in all types of sediments and sedimentary rocks. They are markedly present in great amounts in marine sediments, river deltas and seashores. Very often these sediments are penetrated by dry surfaces, due to the receding of the seawater or the scarcity of rain. Moreover, these surfaces contain deposits of minerals, which reflect a full image of the structure of the gaseous and aquatic spheres surrounding the earth, as well as the degree of temperature and acidity of each one of them. In addition, the yearly rings of trees (which show age) and the growing lines in animal skeletons represent a great record of climatic changes, which are instantly and accurately recorded in each of them.

In a recent study of climatic changes as they are recorded in the rings of trees, it has been found that each of these yearly rings is actually composed of a large number of rings representing the four seasons, the twelve lunar months of the year, the number of weeks in each lunar month as well as the number of days of each week, and even the day and night of each day.

During the course of this research, it was noticed that the days of the year increase with the passage of time. Researchers realized that the only explanation for this is the increase in the velocity of the rotation of the earth on its axis in front of the sun. This velocity increases the number of days in the year, and makes the length of the day shorter, while the number of seasons and months each year is constant.

Scientists drew many curves that show the number of days in each year throughout the different geological ages. They discovered that the number of days in a year at the beginning of the creation of the earth was more than 2000 days and that the length of the day and night together was less than four hours. It is amazing to see at this point that the Glorious Qur'an refers to this cosmic fact, as Allah, Glorified be He, says,

[Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawâ (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly.]

(Al- A`râf: 54)

Taking into consideration that this verse was revealed 1400 years ago, when man knew nothing about the velocity of the earth's rotation on its axis, a fact discovered in the late decades of the 20th century, we undoubtedly, reach the conclusion that the Glorious Qur'an was revealed from Allah and Muḥammad ρ is His Messenger.

This continuous decrease in the velocity of the rotation of the earth on its axis in front of the sun has been discovered from a study of the growing lines in the skeletons of many animals such as ancient coral reefs and their remnants in the rocks of the latter geological ages. This continuous decrease in the speed of the rotation of the earth on its axis is explained as being due to friction resulting from the process of ebb and flow and the blowing of the wind in the opposite direction to that of the earth's rotation. Both of these factors act as brakes, which slow down the velocity of the rotation of the earth on its axis at the rate of a fraction of a second per century.

Drawing future curves for the process of the slowing down of the velocity of the rotation of the earth, showed that this process (slowing down of its velocity) must eventually force the earth to change the direction of its rotation (from the west to the east, so the sun will rise from the East and set in the West) until it starts to rotate in the opposite direction, from the East to the West, and then the sun will rise from the West, which is one of the major signs